

ANT 1010. Spring 2005. SLCC, Redwood Campus. Final Test due Friday, April 22. Instructor:
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Culture and Human Experience

ANT 1010, SLCC, Spring 2005

Final Take-home Test

**Please return your test by
Friday, April 22, 2005.
Minimum 60 answers.**

SHORT ANSWERS

1. Which are the main branches of anthropology? Give short characteristics of each of them.
2. What is the difference between prehistoric and historic archaeology? Give instances for prehistoric and historic sites.
3. Define culture-bound theory.
4. What is the difference between ethnology and ethnography?
5. Define the specifics of cultural anthropology as a subfield of anthropology.
6. What specify the holistic perspectives of the anthropological analysis?
9. What distinguish primates from other mammals?
10. What is the advantage of bipedalism?
11. What do you know about the Oldowan tool tradition?
12. What do you know about the Upper Paleolithic people?
13. How do the chimpanzees and bonobos relate to humans?
14. Which is the area of the brain enlarged dramatically in primates?
15. What do you know about the "out of Africa" hypothesis of origin of the humans?
16. What is the difference between physiological and cultural adaptations?
17. Describe the language as a symbolic system of communication.
18. What do you know about the Pavlov's classical study of conditioning?
19. What is the difference between phonology, morphology and syntax?
20. Is "dog." a morpheme or a phoneme? Explain why.
21. Compare kinesics with paralanguage.
22. What is a language family? Give one or more instances.
23. How does linguistic divergence relate to glottochronology?
24. What is the significance of the Phoenician alphabet in the world culture history?
25. What does kinship terminology reveal about a culture?
26. Define "tabula rasa" and explain its significance for psychological anthropology.

27. Who are the agents of enculturation?
28. Describe the type of society where independence training is emphasized.
29. What is the Native American view on intersexed individuals?
30. Discuss Native American beliefs about spirituality.
31. Why is the naming of a child such an important issue in so many cultures?
32. What is meant by the statement “the world around us is perceived through cultural lenses?”
33. Why is it important to study complex categories involving intersexuality and transgendering?
34. What was Julian Steward’s contribution to anthropological theory?
35. Distinguish between convergent and parallel evolution.
36. In slash-and-burn agriculture getting a good burn is a tricky operation. Why is this so? Explain.
37. Compare and contrast the food foraging society with that of the food-producing society.
38. What is the difference between horticulture and intensive agriculture?
39. Discuss how the Neolithic Revolution changed the very nature of human society.
40. Contrast the significance between old age in literate and nonliterate societies.
41. Compare age grade and age sets, using the American college class system and Tiriki age organization as examples.
42. What are the social contexts in which common-interest organizations are found?
43. Describe the social organization of the Iroquois.
44. In what ways does India’s caste system resemble the South African system of apartheid?
45. What is social impact assessment? Give an example.
46. Describe the development of stratification among the Maya.
47. Describe the caste-like system that existed in the United States prior to the social changes brought about by the Civil Rights Movement in the 1960s and 1970s.
48. When does social stratification become a problem?
49. What is a social impact assessment and why are they needed?
50. Discuss age grouping among the Bantu Tiriki of Western Kenya.
51. Common-interest associations often have been referred to in the anthropological literature as voluntary associations, but this term is misleading. Why is the term voluntary associations misleading?
52. Contrast the concepts of class and caste.
53. Why do anthropologists use the term “political organization” rather than “government”?
54. Use the Nuer example to define a segmentary lineage system.
55. Compare and contrast bands and tribes.
56. Compare and contrast chiefdoms and states.
57. Why is warfare prominent in food-producing societies?
58. How are disputes resolved by the Inuit?
59. Describe the political organization of the Swazi.
60. Distinguish between external and internal controls, giving examples of each.
61. How can we define “law” non-ethnocentrically?
62. Using the Yanomami as an example, explain why warfare may be situation specific rather than some sort of innate genetic predisposition.
63. Differentiate among negotiation, adjudication, and mediation.
64. What are the distinctions between a nation and a state?
65. Discuss the tribal leadership of the Melanesian Big Man.
66. What are the alternatives to violence as a means of settling disputes between societies?
67. Why is it that individuals belonging to smaller kin-ordered communities typically enjoy much more freedom than those who form part of larger and more complex political systems?

68. Identify and discuss the limits on the power of authority figures in Bedouin society. That is, what options are open to dependents in Bedouin society that would allow them to check an oppressive authority figure?
69. What are the arguments that support the view that humans are innately warlike? Discuss the opposing views of that argument.
70. Describe how the segmentary lineage system works among the Nuer.
71. Discuss why the term “tribe” is so problematic.
72. What distinguishes between tribe and chiefdom?
73. What distinguishes between chiefdom and state?
74. What is religion?
75. Distinguish between animism and animatism.
76. Give an example of a pantheon.
77. Distinguish between priests and shamans.
78. What are the three stages in a rite of passage, as defined by Van Gennep?
79. Describe the male initiation rite of the Australian aborigines portrayed in the text.
80. Distinguish between imitative and contagious magic, giving examples of each.
81. What is a “rite of intensification”? Give an example.
82. What is divination? Give an example.
83. Describe the social functions of religion.
84. What contribution did Edward B. Tylor make to the anthropological study of religion?
85. What is the anthropological definition of the term “shaman”?
86. Bronislaw Malinowski, in his classic essay *Magic, Science and Religion*, claimed that each of these was a viable mode of cognition and that most societies exhibit all of them in variable proportions. In what ways does magical thinking persist in contemporary North America? Is it likely to persist into the future?
87. Why do some societies have shaman? How does one become a shaman? How can the widespread occurrence of shamanism be explained?
88. Describe the origin myth of the Abenaki.
89. Distinguish the anthropological use of the term “myth” from its popular meaning.
90. What are the major types of verbal arts studied by anthropologists?
91. How can anthropologists tell whether similarities between tales are due to diffusion?
92. Give an illustration of the social function of music.
93. As one organizing factor in music, whether regular or irregular, rhythm may be more important than tonality. Explain why this is so.
94. What is a “tattoo narrative”?
95. Why have the basic working-class American tattoo designs (such as “Mother” or “Donna” inscribed alongside a heart), been relegated to the bottom rung of today’s tattoo hierarchy?
96. In the world of art collection, “primitive” objects such as masks can command extravagant prices. As an anthropologist, how do you feel about the classification of such things as “art” to be collected, exhibited in museums, auctioned off at Sotheby’s and so on? What impact might the designation of cultural objects as “art” have on the people who make them?
97. Laura Bohannan, in a classic essay called “Shakespeare in the Bush,” describes the problems she had in conveying an appreciation of *Hamlet* to the Tiv of Nigeria. She eventually realized that, far from being universalistic and transcendent, even great art is to some extent culture-bound. Is there any possibility of coming up with aesthetic standards that are applicable cross-culturally? Would some works of art be recognizable as better than others to people outside of their cultures of origin?
98. Art and religion are often intertwined, sometimes identical. Give some examples of how

spiritual and artistic enterprises are related and discuss the issues involved in understanding and explaining them.

99. Provide examples from any part of the world that support the notion that there is a link between art and cultural survival.

100. In the United States numerous examples exist of marginalized social and ethnic groups attempting to gain a larger audience and more compassion for their plight through song. Perhaps no better example exists than African Americans, who were brought to the New World as slaves. Discuss the influence their experience has had on this country's music.

101. Anthropological interest in tales centers in part on the fact their distribution provides evidence of cultural contacts or cultural isolation. Using examples from Haviland, can you explain why this is so.

102. Explain how class and status has come to define the once working-class art form of tattooing.

103. Using the examples of clay and penicillin, distinguish between primary and secondary innovation.

104. Discuss the factors that may affect whether or not an innovation is accepted.

105. What aspects of American Indian culture diffused to Euro-American society?

106. Use the example of the wheel in the Middle East to explain the significance of cultural loss.

107. Define syncretism, using as an example the Trobriander's use of British cricket.

108. What are five typical precipitators of revolution?

109. What are the four subprocesses of modernization, according to your textbook?

110. What does Paul Magnarella mean by "the culture of discontent"?

111. What was the contribution of Franz Boas to anthropology?

112. What are the mechanisms involved in Processes of Change?

113. Understanding the processes of change is one of the most important and fundamental of anthropological goals. Why is their goal so difficult to achieve?

114. What is action anthropology?

115. The use of the term "genocide" is becoming more widespread. During the Columbian quincentenary in 1992, for example, it was often used in both popular and academic circles to refer to the impact of Europeans on the native peoples of the Americas. In what way was this encounter similar to or different from other cases to which the term "genocide" is applied (for example, the Holocaust during World War II)? Does conscious intention to eradicate a population play a role in the applicability of the term "genocide"?

116. The organization Cultural Survival, based in Cambridge, Massachusetts, was founded by the anthropologist David Mayberry-Lewis. The purpose of this organization is to actively work toward the goal of self-determination for all peoples. To what extent do you believe that anthropologists should get involved in political activity on behalf of the people they study? Does the commitment to self-determination conflict with any other principles to which professional anthropologists adhere? Come up with some hypothetical examples to illustrate cases in which you feel anthropological activism is warranted or unwarranted.

116. Explain the difference between a rebellion and a revolution. Provide recent examples of both.

117. What is meant by a "one-world" culture?

118. Give three examples of structural violence.

119. What are some of the negative impacts of global corporations?

120. Explain why the world situation today is similar to what the structure of South African society was for a large part of the last century?

121. Identify the world's major global corporations.

122. Why is global warming or the greenhouse effect considered a serious problem?

123. Debate the pros and cons of a "one-world culture."

124. Identify and discuss the problem of world hunger.
125. In which kinds of societies is patrilineal descent likely to be found?
126. What is a totem and what is its significance for kinship and descent?
127. Define and contrast moiety, phratry, clan and lineage.
128. Contrast the matrilineal descent system with the patrilineal.
129. Describe how women in patrilineal societies like Taiwan actively manipulate the system to their own advantage.
130. Discuss the forms and functions of descent groups.

MATCHING

131. Match the anthropologist with what he or she did.

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|-------------------------------|---|
| _____ Clyde Snow | a. instituted the Cross Cultural Survey in Yale's Institute of Human Relations. |
| _____ William Haviland | b. confronted ethical problems in the study of U.S. energy issues |
| _____ Laura Nader | c. advised the Roosevelt and Truman administrations |
| _____ Philleo Nash | d. conducted HIV/AIDS research in Africa |
| _____ George Peter Murdock | e. used forensic anthropology to investigate South American "disappearances" |
| _____ Suzanne Leclerc Madlala | f. wrote a popular introductory textbook |

132. Match the term with its characteristics

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|-------------------------------|---|
| _____ <i>Homo habilis</i> | a. learned to use fire |
| _____ <i>Homo erectus</i> | b. first biped |
| _____ <i>Australopithecus</i> | c. first stone tool maker |
| _____ <i>Ardipithecus</i> | d. spread to Australia and the Americas |
| _____ <i>Homo sapiens</i> | e. a human-ape ancestor |

133. Match the term to its definition.

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| _____ allomorphs | a. the smallest classes of sound that make a difference in meaning |
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|------------------------|---|
| _____ phonemes | b. method of dating divergence within language families |
| _____ form classes | c. variations of a morpheme |
| _____ kinesics | d. posture, facial expressions, and body motion |
| _____ glottochronology | e. the parts of speech that work the same way in any sentence |

134. Match the culture with its characteristic.

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|------------------|---|
| _____ Samoans | a. studied by Margaret Mead |
| _____ Mbuti | b. African people whose child rearing practices are oriented toward cooperation |
| _____ Ju/'hoansi | c. studied by Ruth Benedict |
| _____ Dobu | d. hunter-gatherers who rear males and females in a similar manner |

135. Match the culture to its characteristic.

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|------------------|---|
| _____ Ju/'hoansi | a. Andean agriculturalists |
| _____ Bakhtiari | b. foragers of Idaho |
| _____ Comanche | c. West Asian pastoralists |
| _____ Aymara | d. interacted with Bantu farmers for 2000 years |
| _____ Aztec | e. preindustrial urban centers of Mexico |

136. Match the culture with its characteristic.

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| ___c___ Iroquois | a. African nomadic pastoralists with an age set/age grade system |
| ___a___ Tiriki | b. caste-like social organization based on "racial" divisions |
| ___d___ Maya | c. Native Americans with "separate but almost equal" gender organization |
| ___b___ South Africans | d. stratified society of pre-Columbian Central America |

137. Match the culture with its characteristic.

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| _____ Nuer | a. a southeast African state |
| _____ Swazi | b. a Nigerian society in which men and women occupy separate political spheres |
| _____ Igbo | c. an example of the informal nature of band leadership is found in this group |
| _____ Wape | d. a New Guinea people with effective informal and internalized controls |
| _____ Ju/'hoansi | e. East African herders with a segmentary lineage system |

138. Match the culture with its characteristic.

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| _____ Navajo | a. West African people who practice a female initiation rite involving clitoridectomy |
| _____ Tewa | b. Southwestern Native Americans with a witchcraft tradition |
| _____ Mende | c. Native Americans of the plains who initiated the Ghost Dance movement as religious revitalization |
| _____ Sioux | d. Native Americans of New Mexico whose origin myth reflects and validates their social structure |
| _____ Ibibio | e. sub-Saharan African people with a witchcraft tradition |

139. Match the verbal art with its definition.

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| _____ tale | a. a sacred narrative explaining how the world came to be in its present form |
| _____ motif | b. a story told as true, set in the post-creation world |
| _____ myth | c. a creative narrative recognized as fiction |
| _____ legend | d. a long oral narrative recounting the glorious events in the life of a real or imaginary person |
| _____ epic | e. a story situation in a folktale |

